DOCUMENT RESUME

ED 141 466 UD 017 100

TITLE	Mosaic. Hispanic Sub-Cultural Values: Similarities and Differences.
INSTITUTION	Rutgers, The State Univ., New Brunswick, N.J. Inst. for Intercultural Relations and Ethnic Studies.
PUB DATE	77
NOTE	23p.; Pages 20 and 21 of the original document were deleted because they contained copyrighted materials.
AVAILABLE FROM	MOSAIC, IRES Institute, Rutgers UniversityGSE, 10 Seminary Place, New Brunswick, N.J. 08903 ($5.00)
EDRS PRICE	MF-$0.83 HC-$1.67 Plus Postage.
DESCRIPTORS	*Attitudes; *Comparative Analysis; Conflict; Cubans; *Cultural Factors; *Culture Conflict; Educational Problems; Ethnic Groups; Females; Mexican Americans; Middle Class Values; Minority Groups; Parent Attitudes; Puerto Ricans; Social Values; *Spanish Speaking; Teacher Attitudes; *Values
IDENTIFIERS	Florida (Miami)

ABSTRACT

This issue of Mosaic magazine contains several articles focusing on the similarities and differences between different Hispanic groups. Each article examines a specific Hispanic culture in order to improve existing and future intercultural education and to foster cultural awareness. The following topics are addressed: (1) values involved in intercultural education, (2) value conflict of mainland Puerto Rican children, (3) the educational dilemma presented by Chicanos in the Southwest, (4) a synoptic comparison of Cuban and American values and (5) a comparison of teacher and parent perceptions concerning the differences between Spanish surnamed parents. Also included are an annotated bibliography of Hispanic values and a "Test Yourself" quiz on values held by Mexican Americans. (Author/AM)

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Mosaic

Volume 3 DOUBLE ISSUE Spring/Summer 1977

ED141466

HISPANIC Sub-Cultural Values:

U.S. DEPARTMENT OF HEALTH EDUCATION & WELFARE NATIONAL INSTITUTE OF EDUCATION

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Similarities and Differences

INTERCULTURAL RELATIONS
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"The project reported herein was performed pursuant to Grant Number OE 1226001086A4 (Teacher Corps Grant).

The opinions expressed herein, however, do not necessarily reflect the U.S. Office of Education; and no official endorsement by the U.S. Office of Education should be inferred."

Mosaic, published quarterly, is designed to serve as an ingathering of theoretical and practical information to those concerned with fostering understanding and mutual respect among people from differing cultures.

Subscription: $5.00, payable in advance.

Correspondence and materials for review should be addressed to: Editor, MOSAIC, IRES Institute, Rutgers University - GSE, 10 Seminary Place, New Brunswick, N.J. 08903

FROM THE EDITOR:

Although many values are universal cutting across cultural differences, there are many variations in value systems. A society is reflected in what it prizes and how it orders its priorities--from what is reflected in its music, its proverbs, how it spends its leisure time, its attitude to marriage and children, law and order, etc.

A value system may be said to represent a learned organization of rules for making choices. Very often pedagogic failure lies in the fact that we are continually putting children in situations where they are being asked to violate one set of rules in order to fulfill the demands of another.

An examination of value conflicts of Puerto Ricans, Chicano, and Cuban children indicate a dichotomous situation. On the one hand there are great similarities and yet there is a disparity which arises out of environmental conditions and lifestyles which impede the biculturation process.

The following articles have been submitted by professional educators and teachers who encounter the problems of value conflict in their classrooms. Each has made a special effort to examine a specific Hispanic culture in order to improve existing and future intercultural education and to foster cultural awareness.

Introduction

VALUES IN INTERCULTURAL EDUCATION

Ramanand Durga

There has been woven into American life a great variety of cultures. The integration of these cultures will undoubtedly make America one of the greatest civilizations that the world has ever known. President Carter, in his address to the members of the Office of Health, Education and Welfare (1977), recognized this fact and stressed that he did not see America as a melting pot, but rather as a beautiful mosaic of peoples whose contribution to American culture cannot be ignored. The content of the President's message reveals his desire to promote cultural pluralism, a movement which has occupied a position of prime importance in contemporary America.

The principle of educating for tolerance, mutual understanding, and respect for human rights between peoples of different cultures becomes a question of dealing with the elements that govern behavior in these cultural settings. One approach in studying behavior in a crosscultural context is to analyze values which serve as standards to guide individual or collective behaviors.

An important function of cultural values is to provide standards or criteria that guide human behavior in various ways. Values generate the norms and rules which define the boundaries of appropriate and deviant behavior within a given society. They form the basis for judging our own conduct, for presenting ourselves to other people and for perceiving the behavior of others.

It is difficult to separate values from attitudes and beliefs. As a matter of fact, Rokeach equates values with beliefs and offers the following definition; "A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence." (3)

For instance, let us consider the following example. An American Peace Corps volunteer was assigned to help Columbian farmers raise chickens. After their first successful attempt, the American saw great potential for expansion and improvement. When he tried to sell the idea to the "campesinos," he encountered strong resistance and indifference. He became very puzzled and could not understand why the campesinos did not seize this opportunity to produce more chickens. His doubts were soon cleared up. When he addressed the question to one of them he was told that there was no need to produce more chickens since they had enough.

In the foregoing crosscultural encounter, we note the conflict of values. The basic American value of economic success and a deep concern for the future are portrayed by the preoccupation of the Peace Corps volunteer who wished to produce more chickens while the concern for the present and a comfortable life are reflected in the attitudes of the Columbian farmers. Value conflicts pose a great danger to intercultural communication and the problem becomes worse in the classroom since "the task of education has been first and foremost that of transmitting, expounding, and in some cases refining the great values of each culture." (2)

Consciously and unconsciously, the classroom teacher is constantly imposing his/her values upon students. Punctuality and regularity are given high valuation in the American school. Students are consistently reminded that they should be "on time" for lessons, games and meals, and that compliance with these rules is an important virtue.

(continued on page 19)

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Puerto Rican

VALUE CONFLICTS OF MAINLAND PUERTO RICAN CHILDREN

by Carmen Sueiro Ross

Life on the mainland, with differences in environmental conditions and in life style, induced observable changes in the value system and customs of the native Puerto Rican culture, as it interacted with the American one. Many of these changes caused severe cultural conflicts which impeded the biculturation process for the newcomers and their children.

According to Oscar Lewis (9) a noticeable series of changes occurred within the structure of the Puerto Rican families due to a number of external factors. The most important trends observed in this population were: a general weakening of the extended family and the "compadrazco" ties; higher income standards; an increase in the economic status of women; severe educational retardation of their children; increased anxiety due to pressures from ethnic and racial discrimination, and a tendency to join neighborhood organizations. Concomitant with these changes is an obvious shifting of values.

The effects of these changes have far reaching implications which attack the very core of the native culture. An example of this is to be found in the shifting roles within the family structure. As a result of the greater freedom due to economic independence for women, wives began to be more assertive, and to assume a greater degree of authority in family affairs. This challenge to the once uncontested authority of the father weakened his position in the family structure and constituted a major threat to the family unit. (9)

An additional factor which serves to weaken both the authority of the Puerto Rican father and mother on the mainland is the extent to which they must depend upon their children to act as interpreters in the schools and community agencies. This unusual situation enables children to assume an authority role at an early age, which is contrary to traditional child rearing patterns. (1)

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Changes in family patterns were accelerated by greater mobility and the faster pace of living which exist in the United States. These combined made it more difficult for individuals to maintain contact with family and friends. A result was an inevitable shift from the normal Hispanic "extended family" to the American "nuclear family" pattern.

Moreover, the impersonal aspects and confinement of apartment house living severely curtailed the "open house" type of customary Spanish social patterns, thus contributing to a further alienation of the Puerto Rican community from the surrounding society (9,6).

The traditional conditioning of Puerto Rican children to stay within the confines of the family unit, and the fostering of their continued dependence on their parents served to guarantee the perpetuation of the concept of the "extended family" and of the individual's responsibility to this entity. Yet, when these values are transferred to a non-supportive society, this "home" conditioning becomes weakened by the pressures of the outside world and acts as a source of conflict between the parents and their offspring.

Differences in American and Puerto Rican child-rearing practices also produce enormous conflicts for the Puerto Rican family. An example of this can be seen in the protective attitudes Spanish parents assume toward their children. This behavior is criticized as "overprotectiveness" in American society, and as a "bad way" of raising children, since it does not promote the important American values of independence and self-reliance (6). This value conflict is carried over into the school environment where educators and parents are often at odds with one another over child-rearing issues which have a cultural origin. Confrontation often results in children rebelling against their parents as they seek to comply with the expectations of their teachers and peers.

THE SCHOOL EXPERIENCE

It has been noted by educators and documented in several studies that the school experience for many Puerto Rican children is fraught with frustration. A dismal pattern of cumulative educational retardation often results in a high percentage of dropouts at any early age, and generally a poor record of academic achievement (2,4).

Sophie Elam (5) attempts to explain this phenomenon by asserting that the acculturation and learning problems of mainland Puerto Rican children are a direct result of an interruption in their socialization process. According to her views, this discontinuity causes learning to cease, thus concluding that severe cultural maladjustments may be in direct proportion to the high degree of educational retardation noted in these children.

In addition, it is believed that the frequent trips by Puerto Rican families to their homeland continues to further interrupt the educational process of their children (10).

According to a number of sociologists, the major effects of these value conflicts experienced by Puerto Rican children are reflected in serious identity problems, parental rejection, anomie, and social and psychological maladjustments (6). According to Batlé (1), second generation Puerto Rican children experience a feeling of anomie because they grow up in a world with two different value systems, often confusing them.

Some of the most glaring areas of culture conflicts in the classroom stem from the gross misinterpretation of the behavioral patterns of Puerto Rican children: the shy, quiet, non-participatory child is often labeled as backward and lacking in initiative and drive; dependence on others for assistance is often interpreted as a form of immaturity; deference to others as a weakness or a subtle form of social bribery; tardiness or lack of punctuality--as a gross disregard for the value of time and inconsideration of others, etc.

It is vital for teachers to understand the importance that Puerto Rican children place on loyalty to their family; respect, dependence and obedience to their parents; and their deep senese of personal commitment to friends while scrupulously avoiding aggressive and competitive behavior. When these values are understood within the context of the classroom, many potential conflicts and confrontations could be avoided.

Since in Hispanic culture teachers are expected to act as surrogate parents, the classroom becomes an extension of the home, which is not the case in mainland schools where the role and expectations of American educators are quite different (2). American children are expected to be self-reliant and independent; to participate actively in classroom discussions; to be questioning and to value competition and achievement; and to have a high regard for the use of time. These values have a different orientation in Spanish culture and are often at variance with one another.

Clarence Senior (10) believes that the marginal existence led by Puerto Rican families in conjunction with the continuous option of returning to the island have worked ultimately to the detriment of Puerto Ricans and to their institutional participation--educational, political, economic, and social.

Although there are differences between other Hispanic minorities in the U.S., there appears to be an over-riding similarity in their low profile and participation in the institutions of our country. It then becomes a major concern to delve into the cultural backgrounds of each group, taking into account those commonly shared values derived from their Spanish ancestors as well as those differing values originating from other ethnic admixtures.

Knowledge gained in these areas can be used to develop appropriate educational programs, materials and teaching strategies which are compatible with the learning style and cultural background of these students.

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Chicanos

THE CHICANO IN THE SOUTHWEST: AN EDUCATIONAL DILEMMA

by Anna M. Jaworski

It's been reported that one out of every twenty people living in the United States today speaks Spanish.[1] About four million of the Spanish-speaking population in the U.S. live in the Southwest.[2] The people who inhabit this region are predominately Mexican-American or "Chicano" which is currently the preferred term to describe an American of Mexican parentage. The Chicanos are one of the largest (if not the largest) ethnic groups in the Southwest, yet Chicano children have a dropout rate that is higher than any other identifiable group in the nation. In California, a state that supposedly has one of the best and most progressive educational systems in the country, there is a 50-90 percent dropout rate of Chicano students in the high schools.[3]

A large portion of the Chicanos presently living in this country include immigrants who come from poor, rural background. Moreover, many have limited formal education with little or no knowledge of the English language or the values of the dominant society. These factors explain, in part, why Chicano children coming from such a background have difficulties in the school and are unsuccessful in acculturating.

My analysis of the problem deals with first, an overview and examination of the problems and the barriers to learning confronting the Chicano student. Secondly, I will discuss the philosophy of "cultural democracy" as a goal for educating the Chicano student. Thirdly, I will discuss some ideas and suggestions for the teacher, particularly for the bilingual and ESL (English As A Second Language) teacher in developing curriculum. Hopefully, the implementation of these ideas will promote an atmosphere of better understanding between the Chicano student and his teacher.

Any attempt to understand the Chicano student depends upon a teacher's recognition that the values and attitudes of the Chicano are different but not inferior. Their value system is based largely on adapting to a Mexican rural society. Many of these values are traceable to Spanish tradition and the social caste system developed by the Spaniards.[4]

Spanish Catholicism played an important role in developing attitudes of fatalism and resignation. Another factor which shaped Mexican cultural values can be attributed to the "patron" system. In this system, decisions were made by a paternalistic boss and his authority was to be respected. Furthermore, Mexicans mostly lived in rural parts where industrialization did not occur until later and where major social changes took place very slowly. Consequently, a traditional way of life was reinforced and this

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created a society where innovation and plans for the future were not important. The basic skills of reading and writing were not taught, mainly because there was no need for them in their agricultural community.

The family, a strong, closely-knit unit, is a source of security and emotional satisfaction.[5] In traditional Chicano homes, the family is more important than the individual. The family organization is patriarchal. The father is the head figure and his authority is to be respected. Traditionally, man is considered superior to the woman. The wife's duty is to raise the children and to serve her husband. The children are taught to be respectful and obedient to their parents. Daughters are raised to fulfill the role of mother and wife, while the sons grow up to emulate their father.

From this over-simplification of Mexican rural society, some contrasts between Mexican-American and Anglo-American values can be made. It seems that the Chicano's values are directed towards tradition, fatalism, resignation, strong close family ties, paternalism, a high respect for authority, and an orientation towards the present. In contrast, Anglo-American values are geared towards change, achievement, progress, future orientation and competition.

It is these contrasting values that create misunderstandings and lack of sensitivity toward the Chicano in the classroom. By imposing their values on the Chicano student, the teacher implies to the student that he/she does not recognize Mexican-American culture as an entity or consider it worthy of recognition.[6]

BARRIERS TO LEARNING

The inability to speak English can be a reflection of a child's family and home environment. Though a majority of of Chicano children are bilingual, the level of bilinguality depends on the degree of acculturation of his family. In many families, the child is expected to speak Spanish at home. This expectation reduces the reinforcement of English he/she is learning in school, thus, causing a language handicap. It does, in many cases, also adversely affect his achievement in areas such as reading, writing and comprehension, unless the teacher is sensitive to his/her handicap and uses material geared towards his ability and needs.

Besides having language difficulties, Chicano children, in the process of acculturation, carry other burdens with them which directly affect their learning. They are unsure of which culture they are a part of. On one hand, the children must reject many aspects of the Mexican culture (e.g., the Spanish language). On the other hand, they must retain other aspects of their culture since they have no real identity with the Anglos. When they try to adapt to certain Anglo characteristics, they encounter rejection. Repeated rejection, or the anticipation of it eventually frustrates them and cause inner conflicts.

The differing attitudes towards education of the Chicanos and Anglo-Americans is another factor for the teacher to consider when working with the Chicano student. For the Anglo-American, the school is an extension of the home and education is a joint venture between the home and the school. Other general statements that can be made about Anglos and their relation with the school is that parents have a strong voice and involvement in the educational direction of the school. The parents support the school and, to some extent, expect that the teacher should share the responsibility of building their childrens' character. Upon completion of high school, an Anglo parent does not expect his child to support himself or to contribute to the family income.

To the Chicano of minimal acculturation, school is not an extension of home. School is a place to learn the basic skills:

reading, writing and arithmetic. It is also expected that after a given time in school, the child will be able to support himself and contribute to the income of the family. In contrast to the Anglo-American student, character building for the Chicano is provided by the family.

From the above, it is not to be inferred that Mexican American parents are ignorant of the fact that education is essential for upward mobility. However, their inability to communicate to the teachers (and to their children) about their child's school progress causes ambivalent feelings towards education. They might find it difficult to understand why their child hasn't learned anything; he can't do anything; can't even earn a living yet and he's been in school for seven years. The communication gap between Chicano parents and teacher is another shortcoming of the school. More parent-teacher communication is needed to involve the Chicano parent in his child's education.

CULTURAL DEMOCRACY

It has been the belief that the eradication of language problems would solve the educational problems of Chicanos. Programs and techniques have been devised and implemented to help eliminate language problems and to increase cognitive learning. However, these programs have been of a remedial nature. They have focused primarily on relieving the symptom rather than curing the cause. Low achievement is not bred by alienation, but rather by insecurity, confusion, meaninglessness, and cultural conflicts. Programs that cater to the Chicano's psychological needs are needed to discourage the feeling of insecurity and alienation. In order to function effectively in the American mainstream, programs should be developed to incorporate their beliefs, values, experiences and customs.

A program based on the philosophy of cultural democracy as defined by Manuel Ramirez seems to be a rational and viable approach to solve this educational dilemma. Cultural democracy, as Ramirez defines it, "assumes that a person has a legal as well as a moral right to remain identified with his own ethnic group, his own values, language, home, and community as he learns of and accepts 'mainstream' values."[8] He maintains that in order to succeed in school, many children are made to feel that they must reject the culture of their homes. An objective of cultural democracy is to view oneself as belonging to two cultures with the ability to function effectively in both cultures. In the classroom, a culturally democratic environment would enable children to develop and practice both cognitive styles, thereby facilitating the ability to deal with the diverse demands of life more effectively.[9]

RECOMMENDATION TO THE TEACHER

The role of the teacher is obviously an important one in the student's schooling process. The teacher's methods of teaching and dealing with the students makes for a marked difference in the child's performance in school. The following are several suggestions to facilitate learning. They are based on my bilingual experiences and those of the authors used in my research.

1. An evaluation assessing each child's level and ability to perform a certain skill would enable the teacher to help the child with problem areas. This assessment should be done inconspicuously through informal questioning about the subject matter. Formal testing is intimidating to the child and does not always accurately evaluate a child's ability.
2. The teacher should not always take it for granted that the child can apply and understand what he learns. In my bilingual classroom experiences, I found that many Spanish-speaking children are afraid or shy to admit that they don't under-

stand the instructions, assignment or whatever is being learned. It's important to gain their confidence.

3. In disciplining a Mexican American child, the teacher should keep in mind that they best respond to formal direction. In the child's eyes, the teacher is a person equal in authority to his/her parents. The teacher should, however, be understanding and fair. Moreover, the child should not be singled out and shamed in front of the class. To embarrass ("dishonor", "infamar") or to shame (avergonzar) is not a matter taken lightly by a Spanish speaking person.

4. Many Chicano children have a poor self-image due to too many experiences of failure. A teacher should create opportunities for the child to achieve.

5. The teacher must be patient and keep in mind that learning a concept takes time especially since the child is developing in tow cultures, and learning two languages.

In concluding this essay I would like to quote Herschel T. Manuel on his comments regarding his world view of educational pluralism and its value to the welfare of mankind.

> "The education of Spanish-speaking children is part of the problem of building and maintaining the democratic society to which the nation aspires. It is part of the world-wide problem of building communities, nations, and international organizations in which persons and groups of different origin, language, and culture will participate on an equal basis for the common welfare. The isolation of many centuries developed group differences which tend to keep peoples of different heritage apart, but migration has brought them together, and modern transportation has made all the world neighbors. The problems of living together must be solved or our civilization will perish. There is no choice." [10]

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Cuban AND AMERICAN VALUES: A SYNOPTIC COMPARISON

by Rolando A. Alum and Felipe P. Manteiga

The main purpose of this essay is to contrast a selected set of the most salient values upheld by Cubans in the U.S. to those of the dominant American culture. It is understood here by values "that corpus of internalized conceptions of the desirable patterns shared by the members of a culture" (1,7,11)--and which often contrast with actual behavioral patterns. The information on American values is abstracted from an article by Cora DuBois (5), and that on Cuban values is based on a series of observations made by Cuban and foreign writers (8,9,10), together with our own personal experience. Cuban-Americans constitute the third largest Spanish-speaking ethnic entity in the U.S., some 800,000. Although much has been written about them, this essay aims to improve the understanding of the majority population in the U.S. about that minority community.

According to DuBois (5), there are three focal values characteristic of American culture: (1) materials well-being; (2) effort-optimism; and (3) conformity. In effect, Americans are typed as being achievement oriented, since success is typically judged in terms of material possession and this, in turn, may be achieved by initiative, hard-work, and thrift. Although material success is also highly valued by Cubans, it is pursued for the personal freedom it brings rather than for the physical comfort it provides. By Cuban standards, personal qualities are preferred to material success.

There is also a difference in the attitude toward work between Cubans and Americans. Cubans do not consider work an end in itself as Americans do (5). The Anglos are seen by Cubans as "living in order to work," while the latter "work to enjoy life" (10). However, idleness for its own sake is not valued (3). Pursuing intellectual rewards is encouraged. The Cuban hero is the one who overcomes the odds through sheer intellectual sharpness and shrewdness. Great value is placed on eloquence, heroism, and martyrdom. (10).

In contrast to the American Puritan value of thrift and frugality, Cubans consider that to be tacaño, (a "tight wad") is one of the worst sins, since generosity is highly regarded. Cubans spend much of their leisure time in social activities (2). This behavior is a logical consequence of basic drives: generosity and individuality, as well as a Cuban's desire for acceptance, affection and friendship (10).

Individualism has been another value traditionally cherished by Cubans. Cuban individualism, however, is usually oriented towards a group, encompassing at times

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a large number of people. Individualism also becomes manifest through traditions of national and personal pride (12), often misperceived by outsiders as haughtiness.

If mass-production is an "American" mechanism for egalitarianism (5), its Cuban counterparts are the continuous practice of choteo and relajo. These are the cover terms for Cuban irrepressive humor. Cubans' hostility is more often than not channeled through jokes and wit, which everyone is expected to accept in good sport as a sign of being simpático (i.e., likeable, agreeable). The worst of all cultural sins is to be pesado (3), that is, unlikeable, unwitty, disagreeable. This criterion is used even when judging political leaders.

If to be pesado and a "tight-wad" are cultural sins, to be an ingrate is a "national offense," (3). Americans oftentimes perceive Cubans' need to show gratefulness as acts of insincerity and overly "browning" conduct, inconsistent with Cubans' apparent haughtiness. On the other hand, Americans may be misperceived as ungrateful.

Finally, Cubans are not as age-grade minded as Americans. (5) Even though generation gaps exist the aged are revered. Old folks are traditionally cared for at home. Cubans find the idea of nursing institutions shocking due to their sense of moral indebtedness (i.e., gratitude) and their kinship attachment. The elders' need for care and companionship often limits the mobility of Cuban families in their search for more promising horizons.

The purpose of this report is to present thought-provoking comparisons which may elicit new questions to be approached by more systematic studies on the acculturation of Hispanic-Caribbean peoples to the U.S. vis-a-vis the national character of the societies from where they emigrated.

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FREE BIBLIOGRAPHY: CUBAN AMERICANS

Send self-addressed, stamped envelope to:

MOSAIC
IRES Resource Center
Rutgers University, G.S.E.
10 Seminary Place
New Brunswick, N.J. 08903

Readers Write

Dear Editor:

I was pleased to receive the extra copies of the November issue of MOSAIC you sent to me. I am sure that you would be interested to know the issues were used as reference material for a six hour inservice workshop sponsored by the North Carolina Faculty Development Project for Allied Health and Nursing on February 23, 1977 at Montgomery Technical Institute. The major topic of the workshop was "Principles of Effective Instruction." Copies of the MOSAIC were distributed to participants to help demonstrate the relevancy of the concept perception as it relates to assessing student needs, providing a climate of learning and planning instructional activities to match the wide variety of student characteristics and abilities typical of technical institutes and community college students.

The section on Teaching Strategies which discussed non-verbal communication was especially helpful.

I send my best wishes for your continued success in editing and publishing the MOSAIC. It seems to be a valuable newsletter for Intercultural Relations and Ethnic Studies personnel, as well as, an excellent reference and teaching tool for teachers of adults.

My thanks again for sharing these materials.

Hazel C. Small, Ph.D.
Assistant Director
Division of Staff Development
No. Carolina State Board of Education

Dear Editor:

Looking again at the Winter '76 MOSAIC , I am impressed with the continued high quality and breadth of your publication...

Barney Grossman, Ph.D.
Principal
Intermediate School 193, Bronx, New York

Dear Editor:

Thank you for your circular letter which is dated March 29th. We would like to report to you the news as well as a brief account of the developments in this part of the world related to your field of interest and its impact at the present time. The hottest issue from politicians and educators is teaching foreign languages or a second language to children and its impact on the mastery of the national language. Some of the politicians as well as educational administrators argue that teaching a second language should be left until secondary education, and that children should concentrate on learning the national language for the first twelve years of their life. This is probably a reaction towards the growing interest and pressure of parents to start teaching a second language, particularly English, to their children as early as possible.

Another problem facing our educators is the best methodology for introducing the national language to those pockets of the population whose mother tongue is different. In other words, at what age or grade should literacy training in the national language begin? There are many Iranians who are illiterate in their mother tongue, but use Persian language for communication. There are others who believe alphabetization and literacy training should begin with the mother tongue and then be transferred into the national language at a later stage.

We hope we can maintain collaborative relationships with the IRES Institute over the years and mutually benefit from exchange of information and materials.

Iraj Ayman, Ph.D., President
National Institute of Psychology
P.O. Box 741, Tehran, Iran

Test Yourself

CONTRASTIVE VALUES & EFFECTS ON MEXICAN AMERICANS

For the following concepts indicate which you think are the values held by the Anglos and which by the Mexican-Americans. Circle a or b to indicate which you think is a value held by Mexicans.

CONCEPT:

1. Social Group
   a. Upward mobility. Success depends on effort.
   b. Accepts as fact that he exists subject to God's will.

2. Attitudes toward Education
   a. Education subordinate to family duties. Considered most important to the male, for learning a skill.
   b. Education considered important for boys and girls. Relationships between home and school important.

3. Family
   a. Large, closely knit. Strong family ties and loyalty. Includes close and distant relatives.
   b. Smaller families and a higher divorce rate.

4. Role of Father
   a. Father shares authority with mother. Showing affection not considered unmasculine.
   b. "Machismo", Father dominant. Father-child relationships formal. Affection for younger children expressed.

5. Role of Mother
   a. Shares authority with the father. Siblings accept her authority.
   b. Primarily to perform household duties. Submissive to father. Siblings dedicated to mother image.

6. Childhood
   a. Usually become independent at early age. Highly disciplined by parents, through fear, threats, and mysticism. Sex education ignored.
   b. Child's independence comes late. Discipline through reasoning. Early sex education.

7. Competition
   a. Noncompetitive
   b. Highly competitive

8. Home Environment
   a. Tends to be considered a ghetto. Crowded and noisy. Lack of educational materials and playthings.
   b. Many personal experiences enable child to develop concepts quickly. Study situation fair to adequate.

Answers

1b, 2a, 3a, 4b, 5b, 6b, 7a, 8a.

Guide To Resources

HISPANIC CURRICULUM MATERIALS
Compiled by Muriel Wall

ASSOCIATION OF TEACHERS OF LATIN AMERICAN STUDIES
Lefferts Station, Box 73
Brooklyn, New York 11225

This association is interested in fostering bilingual education, particularly interested in Latin American and Mexican American studies. ATLAS, the quarterly newsletter, announces publications, catalogs, teaching aids and study materials concerned with Latin American studies. Subscriptions are $4.50/yr. to teachers, $1.00/yr. to students.

BLAINE ETHRIDGE BOOKS
13977 Penrod
Detroit, Michigan 48223

Publishes books in English on Latin American culture suitable for high schools with bilingual-bicultural programs. Catalogs are available.

DISSEMINATION CENTER FOR BILINGUAL/BICULTURAL EDUCATION
6504 Tracor Lane
Austin, Texas 78721

Disseminates information on curriculum materials, teacher training materials and informational publications pertinent to bilingual/bicultural education. CARTEL, a quarterly journal is an annotated bibliography of recommended bilingual/bicultural materials. Subscriptions are $10.00/yr.

NATIONAL NETWORK OF BILINGUAL EDUCATION CENTERS
Office of Bilingual Education (HEW)
7th & D Street
Washington, D.C. 20002

Thirty two centers comprise the National Network of Bilingual Education Centers to provide training; and to develop; and disseminate materials to serve students of limited English speaking ability.

PAN AMERICAN SOCIETY
Shattuck Collection
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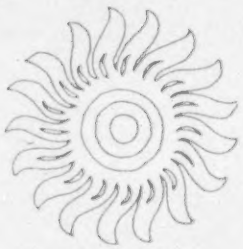
Boston, Maine

Identifies and collects Hispanic materials of value to teachers and students from early childhood through college with concentration on Cuban, Chicano, and Puerto Rican cultures.

Guide To Research



HISPANIC VALUES: AN ANNOTATED BIBLIOGRAPHY

Maryann Mercer

Cultural values express the beliefs and actions held important by a society. Values are not static; they change over time. In addition, values vary from society to society and/or individual to individual, creating potential sources of conflicts among individuals from different societies. A knowledge of these differences would facilitate more effective intercultural relations.

The following studies explore some of the values of Mexican-American, Puerto Rican and other Hispanic cultures.

Canut, Ismael Sierra. The Effects of Family Characteristics, Parental Influence, Language Spoken, School Experience, and Self-Motivation on the Level of Educational Attainment of Mexican Americans, 36/6A, pp. 3261-3262A, #75-29186.

The study examined the effects of family characteristics, parental influence, language spoken, school experience, and self-motivation on the level of educational attainment of Mexican Americans. All of the following had a significant effect on the level of educational attainment, parents' income level, home environment, parental influence, ability to speak English on the first day of school, involvement in extra-curricular activities, grades in secondary school, and self-motivation.

Johnson, Aileen Seacat. An Assessment of Mexican American Parent Childrearing Feelings and Behaviors, 36/5A, pp. 2614-1615A, #75-25374.

The study examined childrearing feelings and behaviors of Mexican Americans on the basis of their responses to the Parent As A Teacher Inventory (PAAT) and observed behavior. Income level, sex, education, family size, accessibility, and consistency in observed behavior were evaluated with respect to the PAAT subscales of creativity, frustration, control, play, and teaching-learning. Results indicated parents expressing the most need for control of child's behavior had poverty level income, less than ninth grade education, and spent less than two hours a week with the child.

Lange, Yvonne Marie. Santos:The Household Wooden Saints of Puerto Rico, 36/5A, pp. 2909-2910A, #75-24089

The study attempted to describe who or what santos are, why they occur in Puerto Rico, and what their role in society is. Representations were classified under: Christ, Virgin Mary, angels, female saints, male saints, and unorthodox. It was found that the santos, as a form of folk art, most frequently occurred among white and mulatto Hispanic peasants in the economically depressed isolated mountainous hinterland.

Longue, Manuel Taub. Relationships of Work Values and Job Attitudes of Workers from Different Ethnic Backgrounds, 35/11B, p.5685B, #75-9705.

The study investigated the differences among female keypunchers (Hites, Black, Spanish-surnamed) in work values, job satisfaction, and perception of job status. Spanish surnamed workers were significantly less satisfied with their co-workers than Black or Whites and perceived their jobs as having lower status than Whites. There were significant differences in work values with Whites ranking higher than Blacks or Spanish surnamed in job involvement and upward mobility.

Recio-Adrados, Jan Luis. Family as a Unit and Larger Society: The Adaptation of the Puerto Rican Migrant Family to the Mainland Suburban Setting, 36/2A, pp. 1117-1118A, #75-16961.

The study examined migration from a "whole family" approach. The families were studied at different points of time. The results indicated that: 1) the migrant family got assistance from kin located on the mainland; 2) traditional conjugal roles began to change before migration (and afterwards, traditional male role eroded quickly and intensely); and 3) parents still strove for "respecto" although they became more flexible with teenagers.

Slagado, Ramona Matos. The Role of the Puerto Rican Spiritist in Helping Puerto Ricans With Problems of Family Relations, 35/6A, p. 3199A, #74-26616.

The study explored the role of the spiritist in Puerto Rican family life. The observations indicated that the spiritist served: 1) as a family counselor for problems concerning spouses, children, parents, and the extended family; 2) did individual and group counseling; and 3) provided information related to health, employment, legal and school problems.

Schepers, Emile Margraaf. Voices, Visions and Strange Ideas: Hallucinations and Delusions in a Mexican-origin Population, 35/6A, pp. 3199-3200, #74-28736.

The study explored the cultural patterning of delusions and hallucinations among the Mexican population in Chicago. Their attitudes toward mental illness were derived from a mixture of Mexican folk culture, spirit mediumship, and local conditions. Non-psychotic individuals frequently experienced visions and voices which clinical therapist mis interpreted and misdiagnosed.

Skansie, Juli Ellen. Death is for All: Death and Death-Related Beliefs of Rural Spanish-Americans, 35/10A, pp. 6292-6293A, #75-7990.

The study examined rural Spanish-Americans concepts of death and death related topics. Death was seen as "something that happens", i.e. God's will. Additional concepts related to death: beliefs about death, preparations for death, witchcraft, dreams about death, and the effect death has on survivors were also obtained.

Ms. Maryann Mercer is a Research Associate at the IRES Institute involved in research and the evaluation of programs in bilingual/bicultural education.

COMPARISON OF TEACHER & PARENT PERCEPTIONS: ARE SPANISH SURNAME PARENTS DIFFERENT?

By Lillian H. Heil

Ethnic minorities have suffered inequalities in the schools of the United States as evidenced in the recent Lau vs Nichol Court decision.[1] The conflict between the cultural background and language of the child and that of the teacher has sometimes made schools a place of frustration instead of learning. Kagan and Madsen found that culture determines incentive-motivational preferences.[2] Jackson and Cosca[3] found that teachers did not praise or ask as much participation of Chicano children, and thus these children were less involved than Anglos in the learning processes going on in the schools. The question in this study was do teachers in Utah, who have Spanish children in their classrooms, know what values and child rearing practices Spanish parents have? It was hoped that some answers would be found to provide possible help for teachers and administrators who plan programs for classrooms with Spanish children in them.

An opinion questionnaire was used to compare child rearing practices and values of Spanish surname parents with Anglo parents in Utah. The data was collected from fifty Anglo and fifty-four Spanish surname parents who had children in the elementary schools of three Utah school districts during 1975-76. Forty teachers and seventy-six pre-service teachers agreed to answer the same questionnaire the way they thought Spanish surname parents would answer. Topics covered in the questionnaire were: discipline of children, child rearing practices, value of cultural heritage, and home-school relationships.

A. ATTITUDES OF SPANISH SURNAME PARENTS COMPARED TO ANGLO PARENTS

*The strongest response from Spanish surname parents related to the undesirable behavior of their children in the schools. Both Anglo and Spanish surname parents agreed on eleven items that were bad behavior, but the Spanish parents wanted to be notified when their children misbehaved.

*Parents of both groups were opposed to physical punishment at school, but Spanish surname parents indicated a much stronger negative response than Anglo parents did.

*Spanish surname parents felt stronger about their cultural heritage than did Anglo parents with 58 percent of the Anglos rating the value of learning one's culture as very valuable and 76 percent of the Spanish surname parents rating it as very valuable. This was re-emphasized by the number (72%) of Spanish parents who rated the influence of the family as very high compared to 30 percent of the Anglo parents who said this.

*Spanish surname parents differed from Anglos in their preference for personal visits over phone calls or notes when the teacher wanted to communicate with them. Anglo parents said that either a phone call or a visit was equally preferred to a letter.

*Spanish surname parents felt strongly about absence from school. Twenty eight percent of them said their children were never absent from school. None of the Anglo parents said this.

*Spanish surname parents expressed a higher level of satisfaction (67%) with the progress of their children in school than did Anglo parents (32%).

Lillian Heil, Associate Professor from Bringham Young University, received her Ed.D. from Teachers College, Columbia University. Her experience in elementary schools, both in the U.S. and abroad, qualify her to share her knowledge with University students.

B. SPANISH SURNAME PARENTS COMPARED TO TEACHER PERCEPTION OF THEIR RESPONSES

*Both teacher groups were unaware of how strongly Spanish surname parents felt about being notified of their children's undersirable behavior in school.

*Neither of tne teacher groups was aware of how strongly Spanish surname parents opposed physical punishment.

*Teachers were not aware of how strongly Spanish surname parents felt about their cultural heritage. The strength of feeling about cultural heritage by Spanish parents could perhaps be enhanced by the sharing of foods, dances, and stories in the social studies program of the classroom - not in a way which would single out the Spanish child as the only "different" one in the class, but by letting all children in the class reach back to the roots of their own cultural heritages.

*Teachers rated phone (45% and personal visits (50%) as about equal in effectiveness; pre-teachers were closer to the response of Spanish surname parents with a higher rating for visits (68%) than phone calls (35%).

*A more active program of involving Spanish surname parents in school activities might clarify some areas of possible conflict, enrich the school program and reinforce a more positive attitude towards learning throughout the school population.

VALUES IN INTERCULTURAL EDUCATION-Cont. from page 3

If the students and teacher are from the same ethnic group, then he/she is likely to encounter less resistence to his/her ideals than if the two groups are from two different cultural backgrounds. Too frequently the students realize that they are in the minority camp, and to resist the ideals of the dominant culture would be futile. The results are likely to lead to student underachievement, alienation, and withdrawal.

The reaction of American educators to the problem of underachievement, alienation, and withdrawal has been to focus the blame of failure upon the cultural minority group. These students have been, at various times, labelled as "culturally disadvantaged," "culturally handicapped," or "culturally deprived," labels which carry with them a derogatory connotation. Instead of trying to find scapegoats for failures, educators would do well to concentrate on interpersonal human relations and the resolution of value conflicts across cultures.

Eliane Condon has conveyed the necessary teaching strategy very succinctly. She states that the teacher "...needs to examine his/her own beliefs, attitudes, and values in relation to the latter's needs, in order to help them adapt to a style of life which varies from that of his own culture. Whatever changes he attempts to produce within the learners will have to be carried out in an open manner which leaves them with the freedom to accept or reject the proposed change."[1]

The entire thrust of intercultural education is to help teachers and students to understand, respect, and appreciate the likeness and differences in modes of behavior, thinking, and feeling among peoples of different culture.

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2. Kluckhohn, Clyde. Culture and Behavior. New York:The Free Press, 1962,287.
3. Rokeach, Milton. The Nature of Human Values. New York:The Free Press, 1973, 5.

IRES Institute — Recipient of AACTE'S 1977 Award

"For Distinguished Achievement"

The American Association of Colleges For Teacher Education has presented a Distinguished Achievement Award to the Intercultural Relations and Ethnic Studies (IRES) Institute of the Rutgers Graduate School of Education for its bilingual and multi-cultural training program for teachers.

The award, represented by a plaque, is one of five presented by AACTE each year. It was given to IRES for its "exemplary program" in teacher education at the association's recent annual convention in Chicago, and is the first such award presented to the school of education.

Dr. Eliane Condon of Montclair, who initiated the IRES program five years ago and serves as its director, said over 1,000 teachers in New Jersey and New York instructing classes ranging from pre-school through college to adult education have been enrolled in the program.

The program, she noted, has been supported by more than $800,000 in federal funds.

Reprinted from AACTE Bulletin, February, 1977

IRES Fosters Cultural Pluralism

Rutger institute's major obiective is to help equalize educational opportunity and open new social and economic vistas for all ethnic groups. Single session and longer workshops, regular university courses, and special courses are offered on intercultural education, ethnic heritage, minority leadership, and bilingual education. Training manuals have been or are being developed.

Mosaic a quarterly newsletter, informs people about the institute's programs. A Materials Resource Center is open to all students, faculty, and researchers. Reference, instructional, and evaluative materials for teacher training have been developed and field tested in New Jersey public schools by the IRES staff. An advisory board, the New Jersey Ethnic Community Congress, represents 54 of the state's different ethnic groups.

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312	Selected Patterns of Interference in Verbal and Non-Verbal Communication Between Black and White Middle Class Cultures	$ 2.00	_____	_____
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317	Manual for Teacher of Spanish-Speaking Children	$ 5.95	_____	_____
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